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THE LIGHT OF
Gods Countenance:
OR,
THE GLORY OF GOD
IN THE FACE OF
CHRIST JESUS.
Infinitely out-shining all earthly
VANITIES.

Set out in a Sermon preached at *Lantilio Per-
tholy*, in *Monmouth-shire*, *June 5. 1653.*

By JOHN CRAGGE, Master of Arts, and Dispenser
of the GOSPEL there.

JOHN 1.9.

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἀνθρώπον ἐρχόμενον εἰς τὸν κόσμον.

MAT. 13. 45, 46.

*The Kingdoms of Heaven is like unto a Merchant-man, seeking goodly Pearles,
Who, when he had found one Pearl of great price, he went and sold all that he had,
and bought it.*

LONDON,

Printed by J.G. for NATH: WEBB and WILL: GRANTHAM, at the sign
of the Bear in S. Paul's Church-yard, near the little North door. 1654.

THE LIGHT OF
 GODS COUNTENANCE:
 OR
 THE GLORY OF GOD
 IN THE FACE OF
 CHRIST JESUS

Infinitely out-shining all earthly

VANITIES.

Set out in a Sermon preached at Lambeth Church
 by the Reverend Mr. John Cresswell, June 2. 1657.

By John Cresswell, Minister of Arts and Divinity
 of the Church of Lambeth.

LONDON.

Printed by I. G. for Nathaniel Widdowes, at the North door of St. Dunstons Church.

MAY 17. 57.

The Reverend Mr. Cresswell's Sermon is now printed and sold at all the Churches
 and is highly recommended.



LONDON.

Printed by I. G. for Nathaniel Widdowes, at the North door of St. Dunstons Church.

To my much honoured Friend Mr. William Williams, and Mrs.
Margaret Williams his Wife, Grief, Mercy, and Peace be multiplied.

WORTHIES.

Present you here with a small Token of my Love, and
Thankfulness, which may be worth your acceptance, not
as mine, for so it is a rude and clumsy; but as it is God's,
a truth most dear, and precious: Diamonds are esteem-
ed not for the easiness of cutting, but for their weight and worth;
when you have it, it is valued the same, and I (hope) you have, which
makes you desire a copy of it: I dare not quench the Spirit, but (ac-
cording to promise) tender it to the eye, though not so soon as expected,
yet perhaps in a due season.

Quamvis etiam aurum deinde per aurum.

Quamvis etiam omnia commissa fidelibus, etc. — Hor.

It contains a heavenly Jewel, in an earthly Cabinet, worth all
the Arabian Gold, Indian Pearls, Riches of China, the wealth of
the West Indians company, or that which Solomons Navy brought
from Tarshish, for it is that precious Pearl, Christ, for which
the Merchants sold all that he had, and bought it.

Chymists boast much of the Philosophers Stone, that turns all
metals into Gold; Empiricks of Aesculapius his Herbo
Panacea, that cures all diseases; Warriors of Vulcans Pa-
noptia, or Armour of proof against all weapons; Jewellers of the
precious Stone, Opalium, that hath the virtues of all Stones; But
here is an Elixir, or Quinifera, that turns all things into Gold of
the Sanctuary; an Ark of Grace, that cures all Soules sicknesses;
Christ's whole armour is both offensive, and defensive, to stand against
all spiritual enemies; a precious Corner Stone, that comprises the
virtues of all Stones in the building of the New Jerusalem, nay it is
the New Jerusalem it self, from above, whose light is the Lamb a
light, which (if truly received) would quash Schisme in Discipline,
Heresie in Doctrine, Selfe in the Church, Envy in the State:
Quench that Garland of Selfishness and Pride, that rends the my-
rical body of Christ in pieces, I can assure you in the Word of Life, and
Truth, the richest and most comfortable of all humane happiness, the
most exquisite sweetest, and surest of the greatest worldly pompe
and splendour that ever the Son saw, since the first moment of its
creation,

creation, or shall look upon while it shines in heaven, is but dust in the
 ballance to one grain of grace, it is but dung to an humble mind / a-
 vingly enlightened, but with the fore-cast, but of the least glimpse
 of that incomprehensible endless glorie which shall shortly be revealed,
 it is all in the true valuation but as vaine smooke, which does not on-
 ly vanish as it riseth, it utterly loseth it selfe at the highest, but also
 drawes teares from a mans eyes, may at last, wringe the very heart-
 strings of every impenitent soule, with that extremest everlasting
 horror, which would be fiew thousand heatt, seriously and sensibly
 to think on it before hand, it is not doely vanity but vexation of spi-
 rit, let worldly wits dome say what it wilt, and disparage them, who
 sincerely, by the help of the holy Ghost, hold a constant contrition
 to the course of the world, and corrections of the time, that they may
 keep a good Conscience, the richest Treasure, the dearest Jewell that
 ever the heart of man was acquainted with, who justly desire ra-
 ther to be Religious than Rich, to be Good than Great, to enjoy the
 favour of God than the Sovereignty, and pleasures of all the King-
 domes of the Earth: yet assuredly, when all is said, and summed up,
 it is butly the true sense of Gods blessed Name, a zealous forward-
 nesse for his Glory, Goodnesse, and good Causes, that at the last
 day shall truly beautifie and adorne both all other perso-
 nall sufficiencies, and indeed, sanctifie and blesse all publique
 Employment, and services of State: Gos then in this golden meane
 betwixt Prophanesne on the one hand, & Singularity and Hypocrisie
 on the other, and yours shall be the crowne and comfort, when Wic-
 kednesse shall lye buried in the dust, and dungeon of hell. To this end
 the thirsting longing of my heart, and heartiest prayers shall ever be,
 that you may shine every day more and more gloriously, in all perso-
 nall sanctitty, in all holy zeale, in setting forward the affaires of God,
 that when the last period of your mortall abode in this vale of tears,
 which drawes on apace, shall present it selfe, you may look death in
 the face without doubt, and grow without feare, the Lord Jesus with
 comfort, and Jehovah blessed for ever with everlasting joy.
 That as God hath blessed you and your parents with the things of
 this life, he may blesse you and your posterity with the treasures of
 grace and the life to come, which are the serious voice of him, who will
 be true to you, and to yours to serve you, in the per-
 petuall life.

JOHN CRAGGE.

P S A L. 4 6.

*There be many that say, Who will shew us any good? Lord
lift thou up the light of thy countenance upon us.*

THe heavenly language of this Psalm informs us, That it was inspired by the holy Ghost; the Inscription, that it was penned by David; the matter, and manner in generall, that it was a comfortable sob of a distressed soule in time of affliction. The Stream of Interpreters, the whole course and current of the Text, his mixt passion of joy and sorrow, distraction and consolation, (as the pangs of a woman in travell) compared with the History in Samuel (as shreds of a broken vessell laid one to another) tells us, that it was occasioned by Sauls persecuting of him after he was elected, and chosen King by Samuel.

This will appeare more plainly by the parts, which are three; The first concernes God, and David, and that's a *disors* or deprecation, wherein he petitions God, that he would shield him from Saul and his complices. The second concernes David and his enemies, for having made God his shield, he falls into an expostulation with them in the second verse: the third verse is a defence and apologie for himselfe, being deeply slandered: the fourth and fift shew of what spirit he is, like Christ, that came out of his joyces, he spends his breath for their Instruction, that sought his Destruction. The third part is an earnest prayer unto God againe for us, he was his *Alpha*, so he must be his *Omega*, *αρχη* & *ωρα*, beginning and ending (as the Serpent before the Fight drinks, when she is wounded, runs to the Spring againe) runs to God the Fountaine of Living water, and so concludes thus the Analysis.

The Text is a parcell of the third part, and such a principall one, as it gives denomination to all the rest, a Petition; For as Prayer is an act of the nobler part of Man, the Soule, so it is to

be performed by the noblest, and most spirituall faculties of the soule. *David* here makes choice of the noblest and purest object, Light, and of all Light, the noblest, *the light of Gods countenance*. And as the light of the Sonne is to the bodily eye, best knowne by Darknesse, the contrary; by effects the beams and heat of it: so is this spirituall light to the eye of the soule. Therefore *David* proves the incomparable worth of it, 1. From an Argument drawn from an *Antithesis*, or opposition with it, and allsother Creatures, in the Text. 2. From the effects it works, which are two; 1. Spirituall comfort in the soule, *ver. 7.* 2. Separaty and safety of both body and soule, *ver. 8.*

The *Antithesis* in the words of the Text stands thus: *As if he had said*, Let some swell with Pride, some boyles with Revenge, some burne with Lust, some gaspe for Honour, some gape for Riches, all sweat, and royle, and cling for Something, and some for All things, while the world is dealing her Legacies; yet none, nor all these, can give my Soule content; there is *unum necessarium*, One onely necessary thing, which neither Prince nor People, Men nor Angels, have in their keeping; Height nor Depth, Principalities nor Powers, Life nor Death, can take away, which makes my Prayers break thorow the Clouds towards Heaven, importunes God to bow down the Heavens, and come downe into my heart; *Lord lift up the light of thy countenance upon us.*

The division of the Text we have pre-occupied in the context, which you see is an *Antithesis*, or opposition betwix the Worldlings with, and the Saints with; the Worldlings with in these words, *There be many that will say, who will shew us any good?* The Saints with, in these, *Lord lift up the light of thy countenance upon us.* This will be made more cleare from the parts: 1. Consider the opposition betwix the Subjects, or parties who, the children of the World, and the children of Light. 2. The quantity, the multitude of the one, is *multitudo*, many that say; the paucity and scantling of the other, but *David*, and some few that tread in his foot-steps, that we can scarce trace them out. 3. The Object, or divers wishes, The Worldlings wish is like *Humilis, mundanus, fading, temporarius, vana, any good*; The Saints wish like unto God, *grace, favour, the light of his countenance*,

name, an inheritance laid up in heaven, an everlasting good. 4. The modesty of manner. The Worldling onely *says*, the Saint *prays*; the Worldling, as he would have any good, so he cares not from what hand, *who will, &c.* the Saint, as he would have the chief good, so onely from the hand of God, *Lord lift, &c.* The Worldlings wish is propounded interrogatively, full of *Passion, distraction, distrust, despaire*; the Saints wish is preferred in an humble petition before the *Throne of grace, full of faith, Hope, confidence, and spiritual consolation, Lord lift, &c.*

Now we should passe from the Division to Observations, but that the words are to be unfolded, for clearer understanding of the matter, there be many: Many is alwayes a note of Universality, and sometimes taken so universally, as it includes all, excludes none, Rom. 5. 19. *By the disobedience of One many are made sinners*, that is, all men: sometimes for a great number simply considered, yet but a few compared with others, *By the obedience of some many shall be made righteous*, that is, a great number saved, yet but a few in comparison of Reprobates. 3. It signifies the most and greatest part of men: Mat. 7. 13. *Wide is the gate that leadeth to destruction, and many there be that enter in.*

In the first sense, to say that all men wish: d thus, were not charity; in the second, to say these Worldlings were but few in comparison of Saints, were neither truth nor piety; in the third, to say they are many in comparison of Saints, agrees with Scripture, truth, experience, and the true meaning of this place.

They say: Saying sometimes imports an act of the Understanding, when one thinks so; of the Will, when one desires so; of the Affection, when one inordinately desires, properly of the tongue when they expresse that in words, which they think and desire with the heart. All this suits with this place, with all worldlings, their Thoughts are wholly taken up, their Wills wholly bent, their Affections set a whoring after the things of this world, and sometimes out of abundance of the heart the tongue will not stick to speak as much, and if many say so, more think so: And though men carry not their hearts on their tongues ends, it is hard to think so alwayes, and never to speak so. No children but they that want their due conception, or will-borne, but

but they cry at the birth, no vile thoughts but those that are choaked in the heart, by grace, but will sometimes be uttered by the tongue.

Who? This note of interrogation sometimes hath the force of negation, and denyes more strongly than a plaine negation would do, as Psal. 76. 7. *Who may stand in thy sight when once thou art angry?* That's none.

And true it is, that such is the wavering distrust, and boundlesse wishes of Worldlings, that they are often times wracked with despaire of ever receiving good; and if they enjoy it, it's but in handling a feather, in sight a shadow, in weight a smock, in opening an Image of plaister-work, nay plaine nothing: But this is not the meaning: *Qui?* Who? (*sayes Piscator*) is as much, as *O si quis*, O that any would, optatively, and in conclusion, this jumps with the former, for oftentimes, where there are the greatest Wishes, there are the greatest Wants, nay greatest despaire. And here we may observe, an implied diminution: 1. *O si quis*, O that any would; as if it were but wish and have: then a *Si quis*, or Proclamation, if any will, then (as if he were at a losse) interrogatively, *Qui?* Who will? What Prince? what People? what Man? what Angel? what Saint? what Reprobates? nay, before they stick out, what Devill? rather than their hands be empty, with *Abaziah* will goe to *Beelzebub*, the God of *Ecron*, for Health, with *Saul* to the Witch for Counsell, with those of *Lapland*, so they arrive at their wished-for port, buy wind of the Devill, if their soules will purchase it.

Shew, that is, performe, it hath relation to the word (*say*) going before, and must answer to it, as if he should say present to our understandings, consent to our Wills, satisfie our Concupiscences, performe that indeed which we sitte with the Heart, and desire with the Tongue.

Any. This word (*any*) is not found in the Originall, yet it is implied here, and written in every Worldlings heart, which, as it makes the proposition indefinite, so it argues their lusts are infinite.

Good. The word *bonum* here in the Originall, is sometimes put for that which is Pleasant, sometimes for that which is Profitable, as for that which is Good, as they either please or profit, of Concupiscence, Beauty,

Beauty, Bravery, disports of Ambition, Honour, Pomp, Glory, of Covetousnesse, Riches, Lands, Revenewes; all or some of these have a fanne, that winnowes nothing out, *All is fish that comes to net.*

Thus much for the opening of the words in the former part of the Text; before we proceed, let us build up this we have cut downe: the point of Doctrine wee'l raise from this foundation is this, That Many, even the greatest part of the world, are wholly, disorderly, distractedly, exceedingly bewitched, and taken up with the things of this world; or (if you please) thus, That there is an over-ruling Concupiscence in the soules of most men, for Faculties universall, for Degrees extensive, for Measure endlesse, dragging them after the things of this world, as their main, and architectonicall end.

That we have builded no more upon this Foundation than the words will beare, first that the Text shall prove, then afterwards we will prove the Text.

First, That the greatest part of men are posselt with this epidemicall disease, that here they are said to be *many*, compared with *Mat. 7. 13.* *Many there be that enter in at the broad gate:* And *Mat. 20. 16.* *Many are called, but few chosen*, makes it plaine, where *many* is opposed to *few*: But how many does *David* mean? To say nothing that he was now in persecution, in banishment, where none durst be seen in his defence, none durst speak in his behalfe; it is to be feared he had as few favourers of his Doctrine as of his Fortune, and those that are not with him, are against him.

Secondly, That it is a leprosie of the soule that hath universally spread through all the faculties, appeares in that they say so; for as books that are printed, *cum privilegio*, pre-supposes that they have bene examined, reviewed, approved by the Scrutators: so when men expresse themselves outwardly, it's presumed they consent inwardly: True it is, that hypocrites may disguise, speake better, and think worse, but on the other side, we may be sure that in this, *conclusio sequitur deteriorem partem*, if men speak ill, they think as ill, or worse.

Thirdly, That their soules are winded up to a high pitch of Concupiscence, exteramely bewitched with these Vanities ,

appears by this distracted Interrogation, *Quis? Who will?* For as sparkling Iron pulled out of the Smiths Forge, shews the Furnace is hot, so these wishes the passionate Rhetorique of a distracted soule; one while breathing out Hope, another while Despaire, (like the tranfes of a phrensis, or the fits of a Fever) shews that the forge of the Affections does extremely boyle.

Fourthly, That their lusts are boundles and endlesse, is shewn in this, That they hunger after *Exodus 16* any good; for as those greedy stomacks that ravenously devour any meat, have the dog-like appetite, and can never be satisfied; so those that goe a whoring after *all things*, cannot be satisfied with *any thing*, but as cold drink given in a hot fever, increaseth the scorching.

Fifthly, That they make them their architectonical end, and the only mark they aime at; may be proved, 1. from an opposition implied in the Text, for if they long after any good, they cannot attaine the chief good; Christ tells us we cannot love *God and Mammon*: 2. From the weaknesse of the faculties of our soule, as those that would know the bignesse of a Starre, or the proportion and colour of any thing a farr off, suffers not their eyes to gaze abroad, but looks thorow their perspective glasses; so those that would look up at God, a brightnesse of glory that no mortall eye can see, must not fix their spirituall eyes upon the things of this world, as Honour, Profit, Pleasure, for if they doe, they will never pierce the clouds.

Thus you see the Text affords the point without straining, without wresting: now wee will prove it: 1. In particular, then in generall, by Testimonie, by Scripture.

First, to prove the subject of the Question (which every Science takes for granted) that there are worldlings, or worldly-minded men, were as needlesse, as for a man in the world, while he beheld the Heavens that encompassed him, the Seas that gave him light to go about, to prove there were a world, or for a man that was tossed in the midst of the Sea, and could see no Land to prove there were a Sea.

2. That there are many worldlings arises from the former, as one link of a chain joyned to another; if a Leprosie hath infected a part, it will spread over the whole; when a Gangreen hath seized upon one limb, the rest can scarce escape putrefaction.

on; if there be small and worldly-minded men; there will be many; and whilst the seeds of this corruption lies within all, apt to be kindled by any spark, disposed by nature, and kindled by imitation, one Beacon gives warning to the rest. All Scriptures, all ages, men of all conditions, have given incontrollable evidence to this truth, Scriptures, Prophets, Apostles, Evangelists have foretold, reproved, dehorted from this multitude. All ages before the Flood, many thousands first spiritually drowned in Adultery, Fornication, Uncleanliness, Lasciviousness, after bodily in the waters, onely eight that forsook the world, and escaped the flood. Since the flood till Christ, who stood in opposition with the world, he found but twelve that would forsake it, and one of them a Devill. Since Christ, in these last dayes, as last so worst and most perilous, most men *lovers of Pleasure more than lovers of God*, 2 Tim. 3. 1. Men of all conditions, Jews, Gentiles, Turks, Pagans, Christians, Young, Old, Rich, Poor, so many, that while we cite all to bring in evidence, we shall scarce finde any to be judge or witness, that is not a party not partiall. Thus you see the multitude.

3. That all the powers of the soule are possessed with it, and that in a high degree it's as easie to prove; we will instance only in the voluptuous man, for the point is so large, and the time so short, that we must examine one for all the rest. To begin with his understanding, for there all vanities enters aboard, and loses anchor, it's wholly occupied (as *Phalaris* was in new torments) in inventing new pleasures to delight the Eye, Arbors, Orchards, stately Buildings; to delight the Palate, new Junkets, Meats, Drinks, Wines; new Recreations in their Sports, Playes, Revelings. Now the understanding once kindled, though (like a match) it be but slow in burning, when it presents but the least spark to the will, it's up aloft (as a train of Gun-powder) *dislocitum*, one faculty inflames another, till the whole man be in a combustion, and that so fiercely, so furiously, so outrageously, that neither Reason nor Scripture, Counsels nor Reproofs, Fear nor Shame, can reclaim them: Thus you see the universality and extremity of it.

4. That their lusts and labours are endless, in pursuing these vanities, as their onely end, we need not toyle to prove, as before in the voluptuous: We will instance now in the Covetous Man,

whereof the one thinks the other the greatest fool in the world; the one for sparing, the other for spending; and yet the Scripture calls them both fooler. O consider how the cares of the world rush upon them, in the morning as soon as they awake, accompany, and rack them in the day, scare them in the night; follow them to bed, hinder them from sleep, affright them in their dreames; and for what? to build stately Houses, purchase Lands, heap up Riches, procure Dignities, make Marriages, joyn Kindreds, as though there were no Death, no Grave, no Resurrection, no Judgement, no God, no Devil, no Heaven, no Hell hereafter.

Thus it is proved in particular; a word or two in generall, and we will passe on First by the testimony of Heathen men; that had but the light Nature; of the Apostles, that had the light of Inspiration; of Christ, that was the light it selfe: and so we have found the Spring.

First, That Heathen men that were of the world should discern this enormity of the world, and they that were blind-fold should espy others go astray, had been a wonder, if it were not so palpable, so universall, so extreame, that the very blind might grope it; that well might *Juvenall* say, *Prima fere vota, & tantis notissima templis, divitiis ut crescant*. Every mans first wish, his first prayers are, when he enters into Church, that riches may increase. Were it a satire, or too harsh a reproof to say so in these dayes? The truth is, our Doctrine now is farre purer than the Heathens were, but in point of practice we differ little; I doe not speak of all, but as my Text leads me, of *πολλοὶ* many.

Secondly, Of the Apostles, take one for all, 1 John 2. 16. *All that is in the world, is, the lust of the Flesh, the lust of the Eyes, and pride of Life.* Lust of the Flesh as carnall Recreations, Banqueting, Laughing, Playing; lust of the Eyes, Riches, Wealth, Profits; pride of Life, as vain Glory, Promotion, Nobility, carnall Wisdom, Beauty, excess in Apparrell: these almost share the world amongst them; if there be some Saints of purer metall, it is but like a veine of Gold mixt with much Dross, none pure and altogether refined, but those triumphant in Heaven.

Thirdly, let him witnesse this, that must judge us all, our Saviour, amongst that *ἐκκλησία*, or throng of suitors that pressed

press'd upon him while he sojourn'd here, how many sud forthis world? how few for the world to come? Indeed some troubled with Issues of Blood, Lepers, Blind, Lame, Dumb, Lunatick, posses'd with Devils came to him; but for cleansing originall Sin, leprosie of the Soule, blindness of the Heart, lameness of the Affections, spirituall Phrensies, casting out legions of Iniquities; he had almost as few Suitors in his Life, as Rescuers at his Death: There came indeed two or three to him, to ask what they should do to attaine Heaven, being told that they must sell their Goods, for sake the World (as that Cardinall that would not forego his part in *Paris* for that in *Paradise*) they forsook Christ and clove to the World. The *Jewes* hoped, the *Romans* feared, *Herod* was troubled, *Cæsar* was disquieted, his Enemies were jealous, his Friends and Apostles stood expecting, and all but for a temporall Monarchy; when that failed, they failed, onely a Thief that was nayled with him Ricked to him; and what thanks was that to him, now to contemn (and crucify the world) that had already condemned and crucified him? Thus the proof in generall arguments and reasons, farther to confirm it, may be font:

1. The first is drawn from the Worldlings ignorance; many make choice of these vanities, highly prize them, earnestly pursue them, rest in them being got, because they know no better: our Eyes are blind, our Eares deaf, our Understandings darkned, our Hearts du'll, our Affections dead, our Consciences seared, that they cannot discern spirituall things, God, Glory, and Life everlasting. This Christ witnesses with his Word, to the woman of *Samaria*, *Si nosset petisses*, if thou hadst known thou wouldst have asked: With his teares over *Jerusalem*: *Luke 19. 42. O si nosset!* Or that thou hadst known the things that belong to thy peace! By his pangs in his Agony, *Si nosset*, if they had known, they would not have crucified the Lord of Glory. But what then? because we are blind in spirituall, are we therefore quick-sighted in temporall things? because we know not God, shall we know and prize the World the more? Yes: Owles and Bats that cannot see in the day, are so much quicker in the night: Moals that have not eyes to look up to heaven, are the best armed for digging in the earth: Man's soule is a discourfing creature, that must needs bring conclusions from some premisses, if it know no better

than the world, it will conclude the world is best. God and his Word should be the food of our soule ; but for lack of that, like a greedy distempered stomach, it will feed upon any thing, even (as the diseale the wolfe) upon the corruptions of our own filthy flesh. The Philosophers reason concludes here, the Sphinx and Eagle are quicker in sight, the Vultur in smelling, the Spider in touching, and so in the rest, than man (though he be of a nobler complexion) because nature hath bounded them there, induing him farther with reason; which darkens the inferiour faculties, as the Sun the rest of the Starres : so if Gods grace shine in our hearts, all worldly glory is darkned, Beauty seemes a painted snail, Riches but vanity, Honour but a blast of idle winds : But if we make this brittle, glassy world (which should be our Perspective, and Spectacles to look up towards Heaven) our looking-glass; our own vanities will reflect upon our eyes, as *Pigmalion* with his picture, or *Narcissus* with his own shadow, we shall doat upon our selves, the world, and the flesh.

2. The second reason is drawn from our indistinct knowledge; for though we know heavenly things in part, yet not so fully, so p[er]f[ect]ly, so distinctly, as these below; what man amongst us so ignorant, so brutish that hath not heard of Heaven? cannot discourse of Heaven? sometimes thinks not of Heaven? meditates not that there will come a day of death, of judgement? that our life will vanish away as a smoke, as a vapour, as a dream? and as death leaves us, so judgement will finde us. But alas, this Knowledge is but Ignorance, cannot distinguish us from Reprobates, nay, from Devils; they know more of this by contemplation, by observation, than we : here is the default, that it is not grounded in the Understanding, settled in the Affections, wrought into the Heart, established in the Conscience; this is the true and distinct knowledge, and what our knowledge hath indefinite of spirituall, it will have in excess of temporall : This arises from the disproportion and distance betwixt our soules and spirituall things, from the proportion and nearness betwixt them, and temporall; they are continually in our sight, fill our eyes, more affects us deeper, and though they be like the Moon, now waxing, now waning, now eclipsed, now altogether gone; yet because they are nearest us, they seem bigger than Grace,
Mercy,

Mercy, Peace, and other fixed Starrs in the firmament of glory.

3. The third reason to prove that we are passionately carried after the things of this world, is drawn from the cause, which in generall is the corruption, and depravation of our nature, and the improvement of these cursed seeds in particular to every unregenerate man, who can bring Light out of Darkness, gather Grapes of Thornes, and Figs of Thistles ?

Who being earthly, can desire any thing but earthly ? it is Christs own saying, Joh. 3. 31: *Qui ex terra, terram, &c. Ha that is of the earth is earthly, and speaks of the earth*; nay, he not only speaks of it, but he thinks of it, dreams of it, twinges, and galls, and toyles his soule for it; places his health, his wealth, his felicity in it, that men are become like brambles, growing with both ends into the ground: as wasps can relish nothing but poyson, as spiders weave webbs out of nothing but the principles of our corrupted nature; as stubbe draws nothing but stubble, trash, and straw unto us: Lust reignes in the throne of the flesh, the world besieges it; Satan strives to be the Porter; these three are the Tritarkes of the Soule, that either bribes or casts Conscience into a sleep, suffering the Will, Understanding, and Affections to entertaine no guest, till they have first sworn A'legiance to them: hence is that disorder in the soule, distempered heat of a feavour, now carking, now eating, now burning, now boyling, now loving, now loathing, still coveting, never satisfied.

4. Fourthly, the generall example of others, and daily conversing with them, begets in men an esteem, that some unvaluable excellency is in them: All places seem to worship this Mammon, or Idoll of the World; Towns, Villages, Countries, Cities, Courts, & Common wealths makes suit for this; Debates in common Pleas, upper Bench, Chancery, Court of Wards; Trialls for Lands, Goods, Liberty, Honour pleads answer to this interrogatorie, *Who will shew us any good?* Men ventures themselves on the angry Seas, diggs into the bowels of the Earth, exposes their bodyes in wars to Wounds, Searrs, Schirrmages, Massakers, Death, for Honor, Riches, Wealth, Empire, Dignity, the Yong man hopes, the Strong man enjoyes, the O'd feares to lose them, the Poore sorrowes for them, the Rich rejoyces in them, and yet still craves more; an Earldome, a Dukedome, a Kingdome, an Empire, nay,

may, if the whole world could be granted; such is the boundless ambition of man, that he would weep with *Alexander*, that there were no more worlds to be conquered but one; nay, for this they will swear, lye, deceive, oppresse, extort, toy! Body, wound Soul, gall and gash Conscience, and are not so many examples by Sea, Land, Young, Old, Rich, Poor, able to draw a world after them? Hit erto the reasons, the uses follow, 1. Of information:

Qⁿ And, *Whether it be lawfull, agreeable to Gods Will, any prejudice to the health of the Soule, to desire these temporall things or no?*

Ans^r. The truth is, we may: for all good is ἀγαθόν, *quæst* ἀγαθόν amiable, ἀγαθόν θεόν, very divine, having some sparke of Gods Image in it; goods temporall, spirituall, internall, externall, eternall for this life, for the life to come.

Are all attractive, desirable in their places, in their order?
 1. Because they are Gods Creatures which are all good, all for some use: 2. Because God hath implanted in us, by nature, a desire of them; *omne appetit bonum*, every thing desires that which is good; and nothing is desired but that which is good or seemes to be so, in that we call evil good, desire it excessively, disorderly; it came by corrupted nature, not by nature: 3. Because we cannot live without them; they are scrips, and baggs that we must use in our pilgrimage to the heavenly *Canaan*, barques that must ferry us over *Jordan* to the Land of *Promise*: 4. They are meanes whereby we may serve God with more cheerfulness here, in providing helpe, distributing to the necessity of Saints, charitably succouring the poor: 5. They are meanes to further us in our journey to heaven; for if in the creatures here below, we desery Beauty, Goodness, Glory: O then how good, how beautifull, how glorious is He that made them? But now, as the world uses them, they are become thorns, stumbling-blocks, impediments, hinderances for Heaven: and that in these three respects,

1. *First, Ratiōis, ordinis*, when we desire them disorderly, as children that delight themselves with the gilded outside of the book, and look not within, or as swine that feed upon the acrons and look not up at the tree, look not up at God (except as Mariners at the pole) that thereby they may better arrive at their earth.

earthly shore ; desire riches, honour as their chief felicity and end, not as meanes leading to that end : this made our Saviour direct and prescribe the right order, Mat. 6. 33. *Seek first the Kingdom of GOD, and the righteousness thereof, and other things shall be added unto you,* for Body, for Soul, for Health, for Wealth, for this Life as well as for the Life to come : but if the things of this life that should be Gods Embassadors, Souldiers, Ledgers, Factors, rob him of his Glory, and challenge Sovereignty to themselves, though with *Absalom* they may seduce, flatter, and bewitch for a time, yet this treason will be punished, and attach the worldlings conscience, that neither Field, nor Towne, nor Bed, nor Board, nor Life, nor Death, nor Depth, nor Grave can render them secure.

2. Secondly, the things of this world become hurtfull, *respectu medi*, when they are desired out of measure excessively, when the understanding too highly prizes them, the will too earnestly desires them, the affections (like Souldiers about a prey) are at jarre amongst themselves, and at mutiny with God for them, crying passionately with the *Israelites* in the Wilderness for *Manna*, or *Rachael*, Gen. 30. 1. *Da liberos, Give mee Children or I die.* This is, 1. when we desire them without condition, not submitting our will to Gods will: 2. without bounds, that our whole soule is taken up with them, that faith, zeale, charity are expelled: 3. without end, that if all worldly contentment should flow upon them, as Rivers into the Sea, yet the boundlesse bank of their ambition would never be filled.

3. In the third place, the things of this world become hurtfull, *respectu mediorum*, when they care not by what means, swearing, lying, fraud, guile, couzenage, oppression, extortion, *dum potiantur modo*, so they may get them ; rob Belly, Back, Wife, Children, Friends, Kinsfolks ; suck the blood of Orphans, oppress the Widow, grind the face of the Poore, use false Weights and Measures, deceitfull Ballances, speak like Angels, practise like Devills, have ravenous clawes under their Harpyes faces, Peacocks feathers, Dragons tayles, care not what point in the compasse that winde blowes, what Religion be professed, so it bring them profit: In a word, forgoe Credit,

Soule, Conscience, Heaven, and Salvation for them.

The second use arising from the premisse, may serve to reprove three sorts of men :

First, Those that make Mammon their God, Wealth their Felicity, rest here in things below, as if they had an abiding City; Whether shall we now first chide, or weep to see that foretold by *S. Paul*, *2 Tim. 3. 2.* in these last dayes come to passe, Men Lovers of their own selves, Covetous, Boasters, Proud, Heady, high-minded, *more men lovers of Pleasure than lovers of God* : Would it not make one's heart to bleed, to see Christians in name, live Epicures lives in deed, *eat, drink and be merry, for to morrow we shall die*, like the fool in the Gospel, *sing Requiems to their souls*, *Luke 12. 19.* *Soule, thou hast goods laid up for many yeares, live at ease, eat, drinke, and be merry*; with *Achitophel* trust in Policy, with *Senacharib* in strength of Armies, sacrifice to their own nets, and drags, never sincerely think of God, alwayes think of the World, and though they seem first to pray for spiritual things, and afterwards for temporall, their affections reade them back, wards like figures, valuing the latter ten times more than the former.

Secondly, this reproveth and lasheth those, if they have not inward lash's enough, that torment themselves with carking, and will never be satisfied, that enlarge their desires as Hell, as Hell in desiring all, endlesse, infinite, receive Hell into their Soules here, and without repentance be received for ever into Hell hereafter. Ah Brethren ! to see in many, how this care breaks the Leggs, looses the Joynts, consumes the Marrow, burds up the Spirits, dries up the Moisture, wounds their Hearts, deads their Soules, and murders their Consciences.

Thirdly, this reproveth those that care not who trouble the Water, God, Angels, Devils, or Men, so they be cured ; come preferment from East, West, or South, so they enjoy it : Let *Joseph* lie in Prison, *Daniel* in the Lions Denne, the three Children in the hot fiery Fornace ; so they laugh, quaffe with *Belpazar*, fare deliciously with the rich Glutton, oppress with *Zachum*, lie to their owne Consciences with *Ananias*, so they may enjoy their darling pleasure, profits, delights ; with *Felix*, *Agrippa*, *Festus*, forsake Christ for the present world ; betray
Father,

Father, Mother, Brother, Sister, dearest Friend for gaine, Flatter, Seduce, Crouch, looke Bigge, use courteous Equivocations, carry many Faces under one hood, with Judas betray our Saviour for money: O that many mens consciences did not witness this! I say, O that Countreyes, Villages, Townes, Cities, Markets, Fayers, publique Courts, and private Families did not testifie this!

The third use should serve to examine our soules, whether we be of this number that thus preposterously, excessively, by inordinate means stand for the world, or no? But alas! the symptoms and disastrous effects it works (if every mans conscience would give up a bill) shewes the disease is too epidemical: let us rather use means for the cure, first ripping up the sore, then apply the salve.

1. First consider all things of this world, separated from Christ, are but vanities: Let the ambitious mans pride be a looking glasse for this, see how he robs all creatures to adorne his body, from one takes his Wooll, from another his Skin, from another his Furre, from another his Excrements, as Silke from Wormes, begs Pearles of Fishes, diggs into the ground for Gold and Silver, turnes up the sands of the Sea for precious Stones; then Peacock-like, pride themselves in these, which are but liveries of Beasts, skum of the Earth, badges of Sinne, earnestes of Death, and recognisants of Hell. And as these, so Riches, Honour, Wealth, are but vaine: Why should we then cark for them?

Obj. But you will say, how can we live in credit with out this inordinate carking?

Ans. Yes: What if thou goe bare? wholesome Frize is better than infected Velvet. What though thou fare hard? drye Bread is better than poysoned Dainties. What though thy childred be kept Short? It is better to pinch them than to feed them with blood. What if thou must yet come lower? It is better to fall into the Dust, than into Hell with the damned.

2. Secondly, they are not onely vanities, but also deceits, that Promise faire, but performe nothing; golden Apples of Sodom, a deceitfull Laban, a false Merchant, a cunning Fisher,

that layes pleasant Baits on dangerous Hooks, a Strumpet of *Babylon* that gives poysoned Drinks in golden Cups, an alluring *Jael*, a flattering *Joab*, betraying *Judas*: Goe over the whole world, behold Counties, view Provinces, looke into Cities, hearken at the Doores, and Windows of private Houses, of Princes Palaces, of secret Chambers, and you shall heare nothing but lamentable complaints; one for what he hath lost, another for what he hath not wonne, a third for that he is not satisfied, ten thousand for that they are deceived.

3. Thirdly, as they are Deceits, so they are also Torments that afflict the Body, wound the Soule, gall and gash Conscience; they bring vexation of Thoughts, tribulation of Faeces, pricking of Cares, unquietnesse of Soule; Flyes of *Egypt*, graps of *Sodom*, clusters of *Gomorrhah*, gall of Dragons, poyson of Cockatrices, that brings a Curse with them that will be a Canker in thy wealth, a Moth in thy richest Garment, a Worme in thy tallest Cedar, a Rust in thy purest Gold; which one day, as the phrensie of *Caines*, despaire of *Judas*, madnesse of *Achitophel*, trembling of *Felix*, will dump all thy delights; who therefore, if the whole World were a Globe of Gold, the Earth a Center of Diamond; if the Heavens poured downe Balsme, and the Cloudes showed downe precious Oyntment, if Sea and Land, Sun and Starres payed tribute, and every yeare that went about, strove to crowne them with Goodness, who (I say) would shackle his soule within that stinking Dungeon of this World, but wou'd rather look through the grates and crevisses of the flesh at God, a fixed Starre of glory, farre above any moveable Firmament. So we have done with the former part of the Text at this point, we passe on to the latter, *Lord lift thou up, &c.*

These words are an *Epiphonema*, occasioned by the premises, partly Declamatory, inveighing against the folly of the Worldlings, partly Acclamatory, petitioning God, partly Consolatory, comforting the Saints in the person of *David*. By this *Affyndeton* here, that these words are coupled to the former by no destructive note, as *but Lord, are yet Lord*: we may observe the Divine Rhetorick, and Sussor of the Spirit, as by the Matter, so by the Manner, implying that there is no more comparison betwixt God and Mammon, than there is betwixt Light and Dark.

Darknesse: Hence two points of Doctrine implied might arise, if you look back at the Antecedent *this*; though the Worldlings be high in Dignity, glorious in Title, infinite in Number, yet they are not to be followed; if forward at the Consequence, *this*; that there is a Pearle in Gods keeping, for gaining of which, all worldly things are to be trodden under foot: but we must leave these as lesser Starres, hid under a cloud: we come to that which is expressed, *The light of Gods Countenance*; a Starre able to set all mortall eyes on Earth, immortall in Heaven at a gaze, at a maze: *Lift thou up the Light*, &c. There is no darknesse in the words, unless too much light dazle our eyes: it is a speech borrowed from men that use to cast a lightsome Countenance upon those they favour or affect, as though he should say, O Lord affect our Soules, ravish our Spirits with the sensible feeling of thy Favour, Grace, and Blessing that flowes from thee: Hence issues this point of Doctrine, that the Grace of God, and the Light of his Countenance, is a Blessing beyond all prices unvaluable, beyond all contradictions impregnable, beyond all conceptions transcendet, beyond all comparisons superlatively great.

Every word in the Text hath a speciall Emphasis to prove this; *Lord*, the word in the Originall is *Jehovah*, composed of spirituall letters, to note the spirituall simplicity of his infinite Being, a *tercey equallion* that the Hebrewes durst not speak, onely used in the singular number, to note the Unity of the Deity, appropriated to none but him, excluding all creatures, having Being independent in himselfe, giving subsistence to all other things, faithfully performing his promises, and then shall not he that is All in All, made All, sustaines All, is All-sufficient, perform that to his Saints more than a World, or thousands of worlds beside?

But what is the suit, that none but such a Majesty can grant? It is Light: not the Light created the first day, though that enlivened the blinde *Chaos*, not those on the fourth day; the greater and the lesser Lights hung up in the Canopy of Heaven, to enlighten the Theater of the World against mans entrance on the stage; not the force of reason implanted in man, though *John 1.4.* that be the Light of Man, not the Word of God;

though that be a Light unto our Feet; not the Ministers of the Gospel, though they (*Math. 5. 14.*) be Lights of the World; not Christ alone (which truly is virtually All) though (*John 1. 9.*) he be the true Light that enlightens every one that comes into the World; not that in Heaven (*Colos. 1. 12.*) the Inheritance of Saints in Light: but a Light that includes all these, that God, Christ Jesus, his Word, his Ministers, Light temporall, spirituall, eternall, are all ours, and that *καὶ ἰσοχὴν* here, by way of eminence, *The Light of Gods Countenance*; Christ was comforted in his Agony with the Light of Angels; *Moses* his Face shined at the light of Gods hinder parts: O then, *The Light of Gods Countenance*! What Comfort brings it here, what eternall Blisse hereafter?

First, To prove that *The Light of Gods Countenance* is beyond all Price unvaluable: Consider,

1. But what this *Light* was before sinne put it out:
2. What it cost before it could be lighted againe:

Before sinne put it out, it was Gods gracious favour in giving Man the comfortable use and interest in all Gods creatures, the Hosts of Heaven, Sun, Moone and Starres, Fowles of the Aire, Fishes of the Sea, Beasts of the Earth, Creeping things, Herbs, Fruit, Corn, Wine, Oyle, were lines drawn from the infinite circumference of Gods goodnesse, to the center of Mans felicity: These were but blanks, besides the Communion of Angels in Heaven, that seemes to be a Price, the blessed Vision, eternall Union with God through Christ; a Price able to make Men and Angels sound up their Trumpets of praise for ever.

Secondly, what the lighting of it againe cost: The Vessels fire put out, might not be kindled but by the beams of the Sun, nor the light of Gods Grace, but by the obedience of his onely Sonne: Men, Angels, Blood of Martyrs, Incense of Saints, a thousand Worlds, ten thousand Rivers of Oyl could not, but the Death of him that was the Lord of Life.

Secondly, that it is beyond all contradictions impregnable the whole Legion of Sinners can witness, it is Armour of Proofs, a strong Tower, an invincible Fort, a rock of Salvation, that if Men, Devils, Behemoths, Leviathans, Losses, Diseases, Torments,

ments swarme about one like the flies of Egypt; it will make one sing under the whip at the stake, in the flames, make the patient laugh, when the Spectator weeps, carry fraile flesh singing and rejoycing through a world of bonds, rods, swords, racks, wheelies, flames, strappadoes, break thorow torments, armies, tempests, floods, towards Heaven, strike off bonds, fetters, manacles, and lead captivity captive.

Thirdly, That it is beyond all Conceptions transcendent, Reasons, Scripture, Testimony, Experience, can all tell; for Man or Angel to conceive or expresse the secret Working, the powerfull Operation, the infinite Splendor of Gods Grace, were to span the Heavens with his Fingers, to grasp the waves of the Sea in his Fist, gather the waters of the Ocean into a bottle; Reason cannot fathome it, but is at a stand, Scripture expresses nothing so much as that it is unexpressible, Eye hath not seene, Ears hath not heard, neither hath it entered into the heart of Man, 1 Cor. 2. 9. the Saints at the sense of it are wrapt into an extasie, *Cherubims* vail their Faces, sanctifying grace in man comes somewhat neare it, which causes Groans of the Spirit unutterable, Joy in the heart unspeakable; and yet there is as great a disproportion as for one Starre that is enlightened by the Sun, to expresse the whole glory of the Sun; the world is but a printed Mappe, the reall Vision is in Heaven; all creatures are but leaves in this imperfect Abridgement, the large Volume is sealed up by him that keeps the keyes of life.

Fourthly, That it is beyond all comparisons superlatively great, the very devils can tell, and therefore to rob one man of it, will offer the whole world in counterpoise: we are like *Sundials*, unlesse it shine, blaze Torches, Tapers, Candles, all *Starres* at once, are of no use, flow Riches, Honour, Strength, Wives, Friends, Children to our contentment; without that Sun it is still night; they may be Copies of Gods Grace, but without Seale, Ciphers of no value, unlesse the Unity of the Spirit be joyned with them; we cannot conceive so great a number of earthly things, but still more may bee added, more may be desired, but he that hath *The Light of Gods Countenance* is ravished in Spirit, cannot conceive more, hath contentment in heart, cannot desire more, his cup does overflow.

All this may bee confirmed by the Effects; and Fruits of it, by Examples; by the Effects, it's Light, that wee may see all things, expells Darknesse, that the mist of Ignorance vanishes, enlightens us that we are lights in our selves, that Reason, Will, Affections are improved, inflames our soules with the heat of Zeale, causes Faith, Hops, Charity, Patience, Long-suffering, bnd out as herbes in the spirituall garden of the heart, if God lift up this Light over the Z-nith of our soules, it causes these earthly shadowes of Honour, Beauty, Ambition, to be the shortest, our dayes of Comfort the longest, it is All things, a Castle to the Besieged, Liberty to the Prisoner, a Father to the Fatherlesse, a Husband to the Widow, Cloathes to the Naked, Bread to the Hungry, Health to the Sick, Oyntment to the Head, Oyle to the Face, Wine to the Heart, Marrow to the Bones, Strength to the Body, Comfort to the Soule, eternall Salvation to both Body and Soule.

By examples, this Light held up, confirmed the blessed Angels, when the rest fell into utter darknesse; guided *Enoch* that he walked with God, preserved *Noah* in the Arke from the Flood, asswaged the heat of fire to the three Children in the Furnace, stopped the mouth of the Lions against *Daniel* in the Denne, made the Apostles sing Psalmes at midnight in the Gaales, comforted the Martyrs in the Racks, Torments, Executions, made *Stephen* in the midst of hellish paines to see Heaven open, as the Starre the wise men, guides all Saints to Christ in glory.

All the reasons wee will give of this point, is, that it is a Blessing beyond all Reason, a Starre above our Firmament, that our understanding cannot calculate, our *Jacobi* Staffe cannot reach to; if we attaine to it by any meanes, it must be (with the Angels) by *Jacobi* Ladder, Christ Jesus: in that we cannot conceive it, it arises from the disproportion betwixt our knowledge and it, in that it is our cheifest blisse, it's from the proportion betwixt our soules and it. We have done with the former, a word of the latter: Mans soule was created by God, nothing can satisfie it, but God hath some part of Gods image in it, like the pin of a Diall, still restlesse, till it be fixed upon him the Pole; or *Noahs* Dove, still sichring for the windowes of Heaven. Now Gods
Grace

Grace is the earnest, the seale in the Covenant, the wedding garment, which if we keep here, will assure us of all hereafter, the soule being in continuance eternall, in desire infinite, cannot be contented with a finite : Man being of creatures the noblest, cannot rest in an inferiour creature, but when the Creator supports the Creature, the clearest light shines in deepest darkness, strength upholds weaknesse; heaven is promised to him that is rescued out of hell : and is not this able to sway with all men in the world, with the wise men to forsake Heards, Cattell Friends, Lands, Revenews, and follow this Starre that guides us unto Christ, at his Fathers right hand in glory ? Thus the reason, the uses follow.

Obj. *Are all worldly things, as Glasse wormes, and rotten stocks in the dark, obscured, when God puts brightnesse of his face ? Some men seem to have as sincere joy in their Corne, Wine, Children, and in their eyes seem as bright Starres as Gods favour.*

Ans. I answer, it is either in the night of their ignorance, before this morning-Starre appeare in their hearts, or if after they are but *Parasitesses*, which may shine, but it is when the true Sun is under a cloud : againe, what light they have it is borrow'd from the other by reflection.

2. Obj. *The Saints, in whom this Light dwells, suffer afflictions, persecutions, sorrowes without, sometimes pangs of Conscience within, as though their light was put out in utter darknesse, Whiles the Worldlings rejoice.*

Ans. I answer, though God sometimes cover his face with clouds, yet in these stormes there are signes of his favour, which as the Rainbow shews some small shower will follow, yet they are a sure pledge, he will not utterly destroy them.

3. Obj. *If the light of Gods countenance so farre exceed all things, why doe so few men sue for it, so many for earthly things ?*

Ans. I answer, they are like blazing Stars, and Meteors in the lower regions, that set all eyes at gaze ; man by nature is blinded with this *ignis fatuus*, or foolish fire, that leads him into every ditch : in that the Saints are freed, they are like the celestial Orbs, having a peculiar motion to themselves, besides the common motion.

The second use may let us see, wherein this grace of God consists, it's not his favour in bestowing naturall endowments, as

good temperature, in body, blood, spirits, which hath the usual name of cheerfulness; it's not a morall comfort arising from the exercise of high and heroick morall vertues which breeds a kind of solace and contentment in the exercise, and work delight.

Thirdly, it's not a civil blessing consisting in honor, riches, wealth and other things temporall; for thus far the worldling may goe, but it's a spirituall favor arising from the presence of Gods holy spirit, curing us, healing us, sealing us to the everlasting love of God in Christ Jesus. See the links of this golden Chain; by this grace we are become new creatures, conceived of the Spirit, Joh. 3.5. reconciled unto God in Christ, freed from Satans bondage, made spirituall Kings, and Priests, sanctified by degrees, assured of our adoption, encouraged to come to the throne of Grace, have peace of conscience, joy in the holy Ghost, enjoys light that guides us in the narrow straights of death; makes Saints shine at the Resurrection, as starrs carries us into heav. nowhere neither Sun nor Moon, but the Lambe shall enlighten us for ever.

The third use may serve for humbling, from whence comes our foylings and faylings, our courage and valour, onely from Gods grace: 1. It makes us able to doe any thing; 2. suffer any thing; 3. save us from all things.

1. Do any thing; subdue the flesh, encounter Satan, conquer the world, when all friends forsake us at death, and follow us but to the grave; it makes our beds in sickness, causes us to lye for: 1. stands by us when we groan, and comforts us; heartens us upon death when it is coming, and saves our Redempter lives; whispers us when we are departing, and saves our warfare is accomplished; lodges our body in the grave, as in a bed; mans our soule to heaven, makes it able to look God in the face without terror; stay, sustains us when Riches, Parents, Husband, Friends, Breath, Life, even Patience, Hope, Faith have left us, in some measure it will not leave us.

Secondly, suffer any thing, Rage Dragons, Bears, Lions, if God be pacified, frowne Tyrants and Executioners so he smile; mangling of Bodies, ripping of Bowels, racking of Joynts, burning of Flesh, boyling in Oyle become tolerable; when a murdering *Theodoxick* sees the face of a Man in the mouth of a Fish, it lets us see the power of God in weak flesh; when *Bessu* hears the cry of murder in the chattering of Birds, it shews the sweet whippers

whispers of comfort in the soule: when *Sanders* runs over Irish mountaines out of his wits, it makes us run to God; when *Reprobates* call for hills and mountaines to cover them, it makes us look at the brightness of Gods face (as the *Gymnosophists* at the Sun) with undazled eyes.

Thirdly, it saves us from all encounters, suppose Hell be let loose upon us, the Devils let slip all their Doggs at once, some barke, some bite, all pursue; Gods grace stops all their mouths that they cannot hurt. This *Light of Gods countenance* is to us as a pillar of a cloud by day, a pillar of fire by night, stands still, like the Sun to *Joshua*, till we have vanquished our bodily and ghostly enemies, when our joyes seeme to set, it turnes back (as the Sun to *Hazekiah*) that neither Plague, nor Sword, nor Famine of the Word, nor Death, nor Hell, nor Damnation shall prevaile over us.

Lastly, a word of Exhortation, and we have done. Now then (Brethren) Is not this Light worth the beholding? you cannot have alwayes comfort in Wealth, comfort in Health, comfort in Friends, Neighbours, Wives, Children, these be not alwayes, and while they be, they sometimes minister matter of discomfort; yea sometime their life and presence doe discourage, but in the presence of God is constant Peace, constant Comfort, and Joy to be found, he is constantly Good, True: O get this favour however you do, get it, and you shall have all; come what will come, this changes not; these Comforts in Christ are sure, never cease seeking, begging hearing, conferring, till his face shine upon you & you be sure of his love; you have seen the comforts of the world, you see how all cisterns faile you; goe to the fountain in the Word of God, in the House of God, in the Favour of God, you shall have comfort in his Light, you shall see light, when others nothing but Darknesse round about. O then, thou that sittest in darknesse of Affliction, darknesse of Poverty, D. br, in the darknesse of Temptation, of Sin, thou that seest no light, none within thee, none without thee, none in thy Soul, none in thy Mind, none in thine Estate, Friends; arise, put on Beauty, come into the Light, stand up from the Dead; dead Comforts, dead Companions, dead Works; and the Lord shall lift up the light of his countenance upon thee for ever.

Δόξα μίση τῷ Δέο.

